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S E R M O N

PREACH'D Before the
HOUSE of PEERS,
IN THE
ABBEY-CHURCH of WESTMINSTER,
ON
Sunday, NOVEMBER the 5th. 1704.
BEING THE
Anniversary Thanksgiving

FOR THE
HAPPY DELIVERANCE
FROM THE
Beveridge
K
Gunpowder-Treason PLOT.

By WILLIAM, Lord Bishop of St. ASAPH.

L O N D O N,

Printed by J. Leake, for Walter Kettilby, at the Bishop's
Head, in St. Paul's Church-Yard, MDCCIV.

A
SERMON

PREACHED Before the
HOUSE of BERS
IN THE
ABBOTCHURCH OF WESTMINSTER

ON
Sunday, NOVEMBER the 2^d 1704.
BEING THE
Anniversary Thanksgiving

FOR THE
HAPPY DELIVERANCE
FROM THE
Guns of the French

By WILLIAM, Lord Bishop of Exeter

LONDON
Printed by J. L. for Walter Lowndes, at the Bishop's
Head, in St. Pauls Church-yard, 1704.

ESTHER ix. 27, 28.

The Jews ordained, and took upon them, and upon their seed, and upon all such as joyned themselves unto them, so as it should not fail, that they would keep these two days according to their appointed time every year :

And that these days should be remembred and kept throughout every generation, every family, every province, and every city ; and that these days of Purim should not fail from among the Jews, nor the remembrance of them perish from their seed.

AS God made all things at first, so He still doth all things for Himself, for His own Honour and Glory. And therefore He hath made several Creatures, as the Angels in Heaven; and upon Earth, Men, capable of reflecting upon what He doth, and of discerning, acknowledging and admiring those infinite Perfections which He sheweth forth in doing it, and so of giving Him the Praise and Honour that is due unto Him for it: Which therefore

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He requireth all Men to do. And for that purpose it hath been usual in all Ages to appoint some certain Times and Seasons wherein to do it, not only privately, every one by himself, but publickly, and in a Body, many meeting and joyning together for no other end, but to own and celebrate the wonderful Works that G O D hath done, and to testify and declare the same by all such outward Acts by which we are said to Worship Him.

As we do this Day. Upon which therefore it may be proper to consider First in general, What Grounds we have to believe, that it is agreeable to the Will of G O D, and by Consequence acceptable to Him, that some Days be set apart, whereon to recognize and keep up the Memory of his Works, such especially as seem greater than Ordinary : and then to apply it particularly to that which gave Occasion to our present Meeting, from the Words which I have now read.

For which Purpose we may First observe, That G O D, if He had pleased, could have put all things into the Course and Order they are now in, at the same Moment, wherein he produced them altogether out
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of nothing by his Word. But He was pleased to make it the Work of Six Days, and to tell us what He did particularly upon each of those Days, That we might be better able to apprehend, and celebrate His infinite Wildom, Power, and Goodness in the whole, and in every part of it. And having finished this great Work, and settled the whole Chain of subordinate Causes, which He designed to make use of for the bringing about ordinary Effects, in Six Days, and then resting or ceasing to do any more such Works on the Seventh, He Blessed and Sanctified that Day, that Men in all Ages might set apart every Seventh Day from all other Business, to Contemplate upon what He did in Six, and to Adore and Laud Him for it. And when He was pleased afterwards to act without, or beyond the Order of Things which He at first Established, He still required, That the Time wherein He did so, should be religiously observed every Year, in Memory of what He then did.

As when by many Signs and Wonders He had brought the Children of *Israel* out of *Aegypt*, upon the Fourteenth Day of the First Month, He commanded them to

keep that Day every Year throughout their Generations by an Ordinance for ever, *Exod. xii. 14, 17.* and gave them several Rules and Laws for the better Observation of it, that they might never forget the Power and Goodness which He shewed them upon that extraordinary Occasion, but should praise and magnify his Name for it every Year, as long as they should continue to be his People. For which Reason also he called this Feast the Passover, to put them in mind of his extraordinary Favour in passing over their Houses when he destroyed the *Ægyptians*.

And having by the Ministry of Angels proclaimed His Law upon Mount *Sinai* in a miraculous Manner, Seven Weeks or Forty-nine Days after the first Passover, when the Harvest began in the Land of *Canaan*, whither He was leading His People, He ordained the Feast of Weeks, called the Pentecost, as being the Fiftieth Day from the Passover, to be strictly observed every Year, that they might always remember the great things he had then done for them.

And seeing He led them, and fed them with Miracles Forty Years together in the
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Wilderness, where they lived all the while in Booths or Tabernacles He commanded them to leave their Houses and to dwell in Tabernacles Seven Days every Year, from the Fifteenth Day of the Seventh Month, which is therefore called the Feast of Tabernacles. The Reason of which Institution He himself is pleased to give in these Words, *Ye shall dwell in Booths seven days, all that are Israelites shall dwell in booths: That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Ægypt*, Levit. xxiii. 42, 43.

These are the three great Yearly Feasts instituted by GOD Himself, at which all the Males among his People were commanded to appear before Him, in the Place which He should chuse, and none were to appear before him empty, but every one was to bring, according to his Ability, Something as an Acknowledgement of GOD's special Grace and Favour vouchsafed upon that Occasion, *Deut. xvi. 16, 17. Exod. xxiii. 14, 15, 17.*

To these he added the first day of every Month, called the New Moon, and especially the first Day of *Tisri*, the first Month
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of their Civil (though the Seventh of their Sacred) Year, call'd the *Feast of Trumpets*; on which Days he commanded more than ordinary Sacrifices to be offered, as a Memorial of his goodness to them in preserving them in the Month or Year that was past, and to implore the same favour in that which was to come, *Num. xxviii. 11. c. xxix. 1. Lev. xxiii. 24.* So great care did he take, that his People might always remember what he did for them, and thank him for it, as the great end for which he did it.

But the Most High God knowing how prone his People would be, to transgress these and all his other Laws, He enjoyn'd them also one Yearly Fast, on the Tenth Day of the Seventh Month, about our *September*, call'd the Day of Expiation, on which they were not only to abstain from all manner of Food, but likewise to afflict their Souls; that is, to humble themselves by Repentance and Mortification for all the Sins they had committed against Him, *Lev. xvi. 29. c. xxiii. 27.* This is the Fast spoken of in the Acts of the Apostles, where it is said, that *sailing was now dangerous, because the Fast was now past*, *Act. xxvii. 9.*
Now

Now it having pleased Almighty God Himself thus to ordain several Feasts, and a Fast, to be observed every Year for the purposes before mentioned, His Church and People in all Ages have from thence concluded, as they well might, that it is his Divine Will and Pleasure, that when he sheweth them any extraordinary favour, the Day on which he did it should be yearly observed, to keep up the Memory of it, and to render him the thanks and praise which is due unto Him, as the Author and Giver of it: And when he lays any publick and extraordinary judgment upon them, for their Sins, the day on which it was executed, should be every Year devoted to Fasting and Prayer, to shew their Repentance for the Sins whereby they had incurred his displeasure in such an extraordinary manner, and to supplicate his Divine Majesty never to inflict any more such punishments upon them.

And accordingly we read of Four Anniversary Fasts observed in the Prophet *Zachariab's* time, the Fast of the Fourth, the Fifth, the Seventh, and the Tenth Months, *Zach. viii. 19.* The Fast of the Tenth Month, or *Tebeth*, was kept every Year upon

upon the Tenth day of the Month, about our *December*, because the City of *Hierusalem* began that Day to be Besieged by *Nebuchadnezzar*, 2 *King*. xxv. 1. *Jer*. lii. 4. The Fast of the Fourth Month, about our *June*, on the 17th Day, because the City was then broken up, and the daily Sacrifice ceased, the Law was burnt, and an Idol set up in the Temple, *Jer*. xxxix. 2. c. lii. 6, 7. The Fast of the Fifth Month, the Tenth Day, because the Temple was that day burnt, *Jer*. lii. 12. The Fast of the Seventh Month, the Third Day, because *Gedaliah* was that Day treacherously Slain by *Ishmael* and his Confederates, upon which there fell so many and great troubles upon them, that they have celebrated the memory of it ever since, 2 *King*. xxv. 22. *Jer*. xli. 1. For all these Four Fasts, though they were not of Divine, but only of Humane Institution, yet there being just Cause for their being instituted, they were allowed of by the Prophets, and religiously observed by the People for many Ages, even to this Day. For we find all these Anniversary Feasts and Fasts still kept up in their Kalendar, with many other, too many to be now insisted on.

Besides

Besides these Yearly Fasts, there were Two Weekly, *Monday* and *Thursday*: which they pretend were Instituted by *Ezra*; *Thursday*, in Memory of *Moses's* going up the second time to the Mount upon that Day of the Week, and the other in Memory of his coming down again, upon a *Monday* Forty Days after. These are the Fasts mention'd *Luk. xviii. 12.*

These were all Publick Fasts, observed generally by allsorts of People under the Law. Besides which, there were many other commonly observed among them: at least by particular Sects. As appears from that Question propounded to our Saviour, *Why do the disciples of John fast often, and make prayers; and likewise the disciples of the Pharisees; but thine eat and drink?* *Luk. 5. v. 33.* To which our Saviour's Answer is very remarkable; *Can ye, saith he, make the children of the bride-chamber fast, while the bridegroom is with them? But the days will come, when the bridegroom shall be taken from them, and then shall they fast in those days,* *v. 34, 35.* As if he had said, so long as I am here with my Disciples, they have no cause to fast or mourn, but rather to rejoyce and praise God for
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my Presence with them. But the days will come when I shall be taken from them, and then shall they fast in those days. There shall then be days of Fasting appointed in my Church, as there have been hitherto in that of the *Jews*. Especially those days wherein I shall be taken from them.

And then he further explains his meaning by a Parable, how *no man putteth a piece of an old garment to a new; the old not agreeing with the new.* Nor is *new wine to be put into old bottles, but new; that both may be preserved,* Luk. v. 36, 37, 38. Whereby he shews, that the old Fasts which the *Jews* had hitherto received, would not suit with his new Religion. But that there should be new days and occasions of Fasting now appointed suitable to his Institutions, that so both the Duty of Fasting and his Religion may be kept up: which could not be by those Fasts which had been hitherto observed. And then he adds, *No man also having drunk old wine, straightway desireth new: for he saith, the old is better,* ver. 39. As if he had said, My Disciples having been used to the old Fasts, would not presently like any other, but would prefer the Old before

fore them. But when my Religion shall be established in the World, they will then see occasion to ordain and observe other Fasts, agreeable to the same. And then shall they fast in those days.

Now from these things thus briefly premised, we may see what firm ground there is in the Word of God, for setting a-part some certain days every Year, for days of Feasting or Fasting. Especially such as are appointed by our Church, which are all exactly accommodated to the Religion which *Christ* hath revealed to the World, and have been all along observed by his Catholick Church, Militant here on Earth, almost ever since he was taken from it. Except three only which are peculiar to our Church and Nation, the 30th of *January*, the 29th of *May*, and that which we now Celebrate, all Settled by Act of Parliament, as the other are. And to justify the wisdom of our Nation, in setting a-part these Days, for the Holy Purposes designed by them, it is much to be observed, that there are Precedents for them all in the Scripture it self.

As for the First, it is Written, that when that pious and vertuous Prince *Josiah*, King of *Judah*, was Slain in an Engagement

with *Pharaoh Necho*, King of *Egypt*, *All Judah and Hierusalem mourned for Josiah*: *And Jeremiah lamented for Josiah*; and all the singing-men and singing-women spake of *Josiah in their lamentations to this day*, 2 Chron. xxxv. 24, 25. To this day, that is, to the time that this Book of *Chronicles* was Written, which is generally believed to be done by *Ezra*, who lived about 150 Years after *Josiah's* Death. So that his Death was Commemorated and Lamented at least all that time. And that too, by a Law made for that purpose. For it follows in the Text, *And they made them an ordinance in Israel: and behold, they are written in the lamentations*, ver. 25. They who had the Legislative Power then in their hands, made, it seems, an *Ordinance*, or, as the word is usually Translated, a *Statute* or *Law* for it: a Law so agreeable to the Will of God, that it was approved of by His Prophet *Jeremiah*, who himself also for the better observation of it, seems to have drawn up his Book of *Lamentations*, for a Service, as it were, to be Said or Sung upon that mournful occasion.

Here then we have a Precedent of Divine Authority for making a Law to Commemorate

morate the Death of such an excellent Prince as *Josiah* was. And such was King *Charles* the First, A King as like *Josiah* in his Zeal for GOD, and in all manner of Vertue and good Works, as any that ever swayed the Scepter of this or any other Kingdom. And as his Life was like *Josiah's*, his Death was much more to be lamented: For *Josiah* died by the Hand of a foreign Enemy in the Heat of Battle; King *Charles* was murdered by his own Subjects, in such a manner that the whole Nation had but too much Cause to make a Law, that the Day on which it was done, should be every Year observed throughout the Kingdom, as a Day of Fasting and Humiliation.

And there is doubtless as much Reason for the keeping as there was for the making this Law. This being the most proper Means whereby to avert, if it be possible, the Judgments which otherwise may still be justly inflicted upon the Nation for it: and to put us always in mind to take heed of those Seditious Principles, which lead to such execrable Practices: and also that our most Gracious SOVEREIGN, whom GOD preserve, and Her Successours in all Ages, may Sit easy in the Throne, not fearing that

that any such wicked Attempts will be ever any more made upon their Sacred Persons, seeing their Subjects every Year in such a solemn Manner before God Himself, express their utter Detestation of, and their Humiliation for what was then done.

As we have the foresaid Precedent in the Jewish Church, for keeping the Thirtieth Day of *January* as a Day of Fasting for the Murder of King *Charles* the First: we have another for our Celebrating the 29th of *May*, in Memory of the Restauration of King *Charles* the Second. For when *Judas Maccabæus* had repaired the Sanctuary and Altar at *Hierusalem*, which had been for some Years desolate and profaned, and so had restored the Religion Etablissement by God in that Nation, and in some Measure the Civil Government too, and having begun upon the 25th Day of their Month *Casfeu* to offer Sacrifices according to the Law upon the New Altar of Burnt-Offerings, he with his Brethren and the whole Congregation of *Israel* ordained, That the Days of the Dedication of the Altar, should be kept in their Season from Year to Year from the space of Eight Days from the said 25th of *Casfeu*, about our *November*, 1 *Maccab.* iv. 36, 52, 59.
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2 *Maccab.* x. 5, 6, 8. Which Feast is therefore called *Encænia*, the Feast of Dedication, or, as the Word properly signifies, the Feast of Restauration, because their New Altar was then Dedicated, and so their Ancient Religion restored. And that this Feast was kept in our Saviour's Time, appears, in that He Himself was at *Hierusalem* at that as well as at their other Feasts: For it is written, *And it was at Hierusalem the Feast of the Dedication, and it was winter. And Jesus walked in the Temple.* Joh. x. 22, 23. And though this Feast was ordained in a Time when there was no Prophet in *Israel*, and therefore could not be of Divine Institution, yet nevertheless, as our Saviour Himself signified His Approbation of it by his being present at it, and hath caused that also to be recorded that His Church in all Ages might take notice of it, so it is as constantly observed by the *Jews* to this Day, as any that were instituted by GOD Himself.

And whosoever impartially considers all the Circumstances of it, will see that our *King, Lords and Commons*, had the same Reason to enjoin the 29th of *May* to be kept every Year as a Day of Thanksgiving,
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as *Judas* and his Brethren had for their Day of Restauration, and that it always ought to be observed, as well as theirs, as being the Day on which G O D was pleased of His especial Grace, and Favour, to bring Home our then dread Sovereign King *Charles* the Second, thereby restoring to us the Publick and Free Profession of His true Religion and Worship, to the great Comfort and Joy of our Hearts : As it is expressed in the Service for the Day.

And so we come to the Day we now Celebrate in Memory of G O D's Deliverance of this Church and Kingdom from the Papists Conspiracy, intended to be executed upon this Day, the 5th of *November*. Which was such a Conspiracy, and such a Deliverance, that the like is scarce to be met with in any History, sacred or prophane, except in this Book of *Esther*; where we have also a clear Precedent for making a Law for the Publick and Solemn Commemoration of such a Deliverance every Year, in these Words, *The Jews ordained, and took upon them, and upon their seed, and upon all such as joyned themselves unto them, so as it should not fail, that they would keep these two days according to their appointed time*

time every year: And that these days should be remembred and kept throughout every generation, every family, every province, and every city; and that these days of Purim should not fail from among the Jews, nor the remembrance of them perish from their seed.

For here we find an Ordinance or Law made for a Festival or Day of Thanksgiving to be observed by all *Jews*, every Year, throughout all Ages, called the Feast of *Purim*. The Occasion in short was this: *Haman* being highly preferred by King *Abasuerus*, was so incensed against *Mordecai* the *Jew*, for not bowing to him as other People did, that for his sake, he designed to destroy all the *Jews* that were in all the Empire, reaching from *India* to *Ethiopia*. And for that Purpose he cast a sort of Lot, called *Pur*, according to the superstitious Conceits of those Times, to find out which was the most lucky Day in all the Year whereon to bring about his Design. And the Lot falling at last upon the 13th Day of *Adar*, the last Month in the *Jewish* Year, he procured the King's Decree, That all the *Jews* in his Dominions, consisting of 127 Provinces, should be destroyed on that Day.

But before that Day came, GOD had so ordered it, that the King's Mind was al-
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tered, *Haman* disgraced and hanged, *Mordecai* advanced, the former Decree revoked, and another granted, that the *Jews* might defend themselves, and with the Assistance of the Magistrates and Officers in every Province, destroy all that were ready to destroy them, which they accordingly began to do upon the foresaid 13th Day of *Adar*, the Day on which they were to have been destroyed. And their Deliverance being perfected in some Places, on the 14th, in other on the 15th Day of the said Month, they agreed among themselves and ordained, That those two Days should be kept every Year as Days of Feasting and Gladness, and called *Purim* from *Pur*, the Lot before spoken of, which being Established by *Mordecai*, *Esth.* ix. 20, 21. and confirmed by Queen *Esther*, V. 29, 32. This Feast hath been accordingly observed ever since, and is to this Day, by all *Jews* where-soever they live in any part of the Earth.

And it may not be impertinent to observe, That although this Feast also was established only by Humane Authority, yet it was so well approved of by *God*, that the History of it is by His Inspiration made part of the Canonical Scriptures, that all Generations might be certified of the great Deliverance which

which He then wrought for His People, and that the foresaid Feast was instituted on purpose to perpetuate the Memory of it.

And certainly we have as much Reason to keep the Fifth of *November*, as they had for their Feast of *Purim*: Our Deliverance from the *Papists*, being every way as remarkable as theirs from *Haman's* Conspiracy: and in many Respects as like it as if it had been copied from it; but so, that in some things the Copy Exceeded the Original.

Haman was a long while contriving which Day of the Year was best for accomplishing his Design; So were the *Papists*, till at length they thought, as he did, that they had found out a lucky Day: A Day whereon the *King* and the whole *Three States* of the *Realm* were to Meet together in one Room: For then it was only putting good Store of *Gun-Powder* under that Room and blowing it up while they were in it, and the Work would be done: not only in one Day, as *Haman's*, but in one Moment of that Day.

And as *Haman's* Design was not to destroy some particular Persons only, but the whole Body of the *Jews*, dispersed all over that vast Empire, without any Distinction of Age, or Sex, or Quality: Not

excepting the *Queen* her self, *Esth.* iii. 31. *Chap.* iv. 13. So here, The *King*, the *Queen*, the *Prince*, the *Nobility* and *Gentry*, even the whole Body of the Nation Assembled in *Parliament*, were designed to be cut off at one Blow. What a dreadful Blow would that have been to this Nation? If it had been given, Many of the *Nobility* and *Gentry* which are now so serviceable to their SOVEREIGN and their Country, could never have been so; for they would never have been born. Yea, it is much to be feared, that *England* would never have been Blessed with such a SOVEREIGN as we now have: For though Her Royal Grandfather of ever Blessed Memory, was then too Young to be present at that *Parliament*, yet it can scarce be doubted, but that He also some way or other would have been taken off, and Martyred before his time.

But there is one thing wherein this so far exceeded *Haman's* Conspiracy, that there is no Comparison between them for Wickedness and Cruelty. For his was open and bare-faced, divulged and known all over the Empire long before it was to be executed: whereby the *Jews* had time to make what Interest they could to prevent it, or to provide

provide for their Defence or Escape, or at least to prepare themselves for death: whereas this was carried on so clandestinely, that it was not to be known till Executed. But while the *King* was making his Speech, and the *Lords* and *Commons* in the Integrity of their Hearts, were thinking of nothing but what He said, on a sudden, in the twinkling of an eye, I dread to speak it, they were all to be sent together into the other World. The Thoughts whereof fill me with such Horrour and Confusion, that I dare say no more of it: But hast to take a short View of the Grounds upon which these two Plots were laid.

The first Occasion of *Haman's* was, because *Mordecai* the Jew, who was related to the *Queen*, would not bow to him. If he would have done that, he and his People might have been safe from danger. And if the Crown of *England* would have bowed to the Court of *Rome*, and the *Nobility* and *Gentry* would have submitted their Necks again to that heavy Yoke, this Conspiracy had been never thought of. But they being now grown too wise for that, it was thought necessary, if possible, to cut them off, to make way for others that would be more pliant and submissive.

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But the great Reason alledged for the Destruction of the *Jews*, and that upon which the Decree for it was groundd, was because *their laws were diverse from all people*, as *Haman* told the *King*, *Ch. iii. 8, 9.* And he was so far in the right, that the *Jews* were governed by Laws diverse from all other People. But they were such Laws which all other People ought to have been governed by; Laws made by the Supreme Governor of the World: In the Observation whereof consisted all that could be truly called Religion. So that the *Jewish* was the only true Religion at that time professed upon Earth; and that made *Haman* have such a spight against the *Jews*, and the Devil to put it into his head to destroy them, if it had been possible, from off the face of the Earth, that the whole Earth might be overspread with Idolatry and Superstition.

How far this holds good as to our present case, is so well known, that I need only observe in general, that this Nation having lived many Years in Communion with *Rome*, and thereby contracted all the Errors and Superstitions, wherewith the Christian Religion was there corrupted and made different from what *Christ* and his Apostles had settled in the World, it pleased God at length

length to open the eyes of the Government to see an absolute necessity of laying aside all such Corruptions in Faith and Practice, as ever they desired that the Christian, the only true Religion now upon the face of the earth should be again truly professed in it: which was therefore done so effectually, that the *Christian Religion* was here restored to its Primitive Simplicity and Purity, both in Doctrine, Discipline, and Worship.

This is that which made those who still continued in subjection to the See of *Rome*, so very restless and uneasy, that they could never bear the sight of this Church, but have been ever since Plotting and Conspiring against it, more than against any that were Reformed about the same time: till at length they arriv'd at the highest pitch that all the power of Hell could carry them, the Conspiracy which we this Day Commemorate.

Indeed this Church was too well Reformed, not to be assaulted on every side. When our Saviour said, that *the gates of Hell should not prevail against his Church*, Mat. xvi. 18. He plainly intimated and foretold, that the gates of Hell would use all the power and policy they had to disturb, undermine, and overthrow his Church, that which was planted and ordered by Himself. But then
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he promised withall, that they should not prevail against it.

This Day was this Scripture fulfilled in the sight of this Nation, as to the Church which God had Planted and Establish'd in it. Though he suffered it to be brought to the brink of ruin, he would not suffer it to be thrown down. But as he had done it many a time before, he preserv'd it now, though it was at the expence of little less than a Miracle, if not at the full value.

That there was more than ordinary in it, is acknowledged and declared in the Act it self that was made for the observation of this Day, where it is said, that this Conspiracy would have turned to the utter Ruin of this whole Kingdom, had it not pleas'd Almighty God by inspiring the King's Most Excellent Majesty with a Divine Spirit to Interpret some dark Phrases of a Letter shew'd to his Majesty above and beyond all ordinary Construction, thereby miraculously discovering this hidden Treason, not many Hours before the appointed time for the Execution thereof.

Here then we may justly stand still and wonder at the infinite goodness and truth, which God then manifested, in defending his Church and People, and turning that
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which was intended for a Day of Slaughter and Destruction, into a Joyful Day of Deliverance: and that too, not only then, but at another time also above Fourscore Years after, when He brought over His Late Majesty upon the same Day, to Deliver us again from the same sort of Enemies. They who do not see the Hand of God in all this, it is because they will not: They who do, cannot but highly esteem that Church, which Almighty God hath so mercifully deliver'd from such imminent and apparent Dangers, and give Him the Honour and Praise which is due unto his Holy Name for it, as we do this Day, and have cause to do so all the Days of our Life.

When *Haman's* Conspiracy was defeated, and the Destruction design'd against the *Jews*, was, by a wonderful chain of Providences, turned upon their Enemies; it is said, that many of the People of the Land became *Jews*, *For the fear of the Jews fell upon them*, *Esth. viii. 17.* Their Enemies, tho' Heathens, saw plainly from what had happened, that the *Jews* had more than ordinary favour shew'd them from Heaven, and from thence inferr'd, that their Laws and Religion must needs be more acceptable there than any other: and therefore left their

own for theirs, and became *Jews* themselves, that they might partake of the same Privileges and Favours with them.

GOD Grant that this wonderful Deliverance which He wrought for our Church and Nation, may have the same effect upon our Enemies on all sides, that they would all turn to us. It would then be an Happy Deliverance for them. As it was for us: who enjoy the benefit of it to this Day: not only in our freedom from that Tyranny and Oppression which we must otherwise have liv'd under (if we had liv'd at all) but likewise in the true and free Profession of the Gospel, to the saving of our Souls. Which we could not have enjoy'd as we do now, if we had not been delivered from this Horrid Plot, which was laid on purpose to deprive the whole Nation of it.

But Thanks be to God who hath delivered us, and in whom we trust that he will yet deliver us. But that He may be Graciously pleas'd to do so, we must take care to answer his holy end, in what He hath done already for us, by Living as becometh the Gospel which we so freely and truly profess in the Church which He for that purpose so wonderfully preserved. For that is the end wherefore He so preserved it, as it is of all
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the Glorious Victories and Successes which He hath given our Most Gracious Sovereign and Her Kingdoms since Her Happy Accession the Throne. The great End of all, is, that we may Glorify Him: not only as we do this Day, with our Mouths, and I hope with our Hearts too, but likewise through the whole course of our Lives, by giving up our selves to his Service, and striving all we can to shew forth the Praises of Him who hath called us out of darkness into his marvellous Light, and hath still continued us in it, notwithstanding all the Artifices that have been used by the Devil or Man to get us out.

Wherefore as a Minister of *Christ*, and Steward of the Mysteries of God, I beseech you all, in his Name, that you would keep the wonderful Works that he hath done always in remembrance; particularly, that of this Day: That ye would ascribe it wholly to his Infinite Goodness and Mercy in *Jesus Christ*, our only Mediator and Advocate: That ye would fix it so firmly upon your minds, that you may never forget to Love and Honour Him above all; who is above all, and hath done, and can do such great things for you when he pleaseth: That ye would learn by it, to fear the Lord and

your Sovereign; and not keep Company with them who are given to change: And that ye would improve it to the great Ends and Purposes for which God did it, even that ye may Worship and serve Him better while ye are in this World, and attain Everlasting Joy and Felicity in the next. Which now, by his assistance, ye all may, if ye will: For do but Believe and Live in all respects as ye are taught by the *Church of England*, and my Life, my Eternal, for yours, you will be Happy for Ever.

Which GOD grant we may all be, through CHRIST our Saviour and mighty Deliverer: To whom, with the Father, and Holy Ghost, be ascribed, as is most due, all Honour, Praise, and Glory, this Day, and for evermore.

F I N I S.

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